Greensboro, North Carolina. West Market Street Methodist Episcopal Church, South.

West Market Street Methodist Episcopal Church, South. A History of its Growth and Infuence for one Hundred Years from its Foundation in 1830, until October 12th, 1930.

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1830 1930

HISTORICAL SKETCH

Read at

100th ANNIVERSARY OF FOUNDING OF

WEST MARKET CHURCH

Published by
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1934

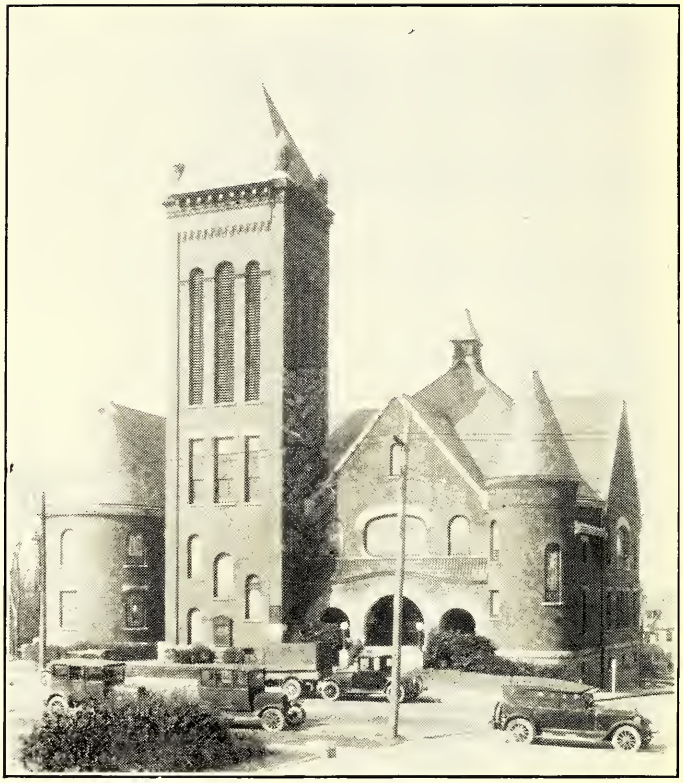
West Market Street Methodist Episcopal Church, South

A History of Its Growth and Influence for One Hundred Years from Its Foundation in 1830, until October 12th, 1930

As Prepared by a Special Committee of the Church

GREENSBORO, NORTH CAROLINA

1934



West Market Church

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FOREWORD

At a meeting of the members and officials of the West Market Street Methodist Episcopal Church, South, of Greensboro, North Carolina, held in the year 1929, it was determined to celebrate on the 12th day of October, 1930, the Centennial of the founding of this Church. To carry out that decision the following committee was appointed to act as the Centennial Committee: Charles H. Ireland, John S. Michaux, Mrs. R. R. Alley, Miss Laura Doub, Mrs. E. L. Sides and Mrs. W. C. Tucker. This committee in addition to making arrangements for the celebration, was responsible for the preparation of the Historical Sketch, and in making the preparation the remainder of the committee is especially indebted to Miss Laura Doub and Mr. J. S. Michaux for the research work and wishes to acknowledge the same.

The Centennial Committee, in coöperation with the pastor of the Church, Rev. H. Grady Hardin, extended an invitation to be present to the following former pastors of this Church: Revs. S. H. Hilliard, S. B. Turrentine, E. K. McLarty, E. L. Bain, J. H. Barnhardt, J. F. Kirk and L. D. Thompson. Of this number the following responded to the invitation and took part in the centennial services in the morning and evening: Revs. S. H. Hilliard, S. B. Turrentine, J. H. Barnhardt, J. F. Kirk and L. D. Thompson.

Rev. S. H. Hilliard, under whose pastorate it was determined to erect the present church building and during which a greater portion of the work was completed, was chosen to deliver the Centennial Sermon.

The Committee requested that the pastor, Rev. H. Grady Hardin, read the Historical Sketch, which was done at the morning service on the 12th of October, 1930.

The Centennial Sermon was preached by Rev. S. H. Hilliard at the evening service on the 12th of October, 1930.

WEST MARKET STREET METHODIST CHURCH

Our purpose here today is to celebrate the one hundredth anniversary of the founding of this Methodist Church in the town of Greensboro, North Carolina, and in a measure to commemorate the achievements of those who have wrought here so nobly and well and have passed on to their reward.

This Church and all other Methodist Churches in North Carolina are deeply indebted to the consecrated pioneer Methodist preachers who came to this section of the State and so zealously labored for their Master. Though the written records they left are meager and often incomplete, yet the work they planned and did is still bearing abundant fruit. Dr. A. W. Mangum, a former pastor of this Church, later professor of English at the University of North Carolina, says of these pioneers:

"No sculptured stone in stately temple
Proclaims their rugged lot;
Like Him who was their great example,
This vain world knew them not.

But though their names no poet wove
In deathless song or story,
Their record is inscribed above;
Their wreaths are crowns of glory."

In the year 1770, the year in which the county of Guilford was formed, Andrew Yeargan was appointed to the Yadkin circuit, and which, no doubt, embraced the county of Guilford and belonged to the Virginia Conference. Guilford circuit was formed three years later and Samuel Dudley and James Gibbons were put in charge. Until the year 1791, it appeared that the meetings were held in private homes. In that year a lot of land upon which to erect a church or meeting house in Guilford County, was purchased from Thomas Simpson, situate at the Moris Fork of Haw River. The grantee was Francis Asbury and his successors in office. The price paid was five shillings. The deed contained all the necessary warranties against the closing of any roads or paths which

would prevent the free ingress and regress to the premises.

At the beginning of the new century Guilford circuit reported 551 white and 39 colored members. A year later, 1801, the minutes show that Guilford was in the Salisbury district and James Douthit was the Presiding Elder.

The following are the preachers for the Guilford circuit from 1800 to the time of the erection of the Greensboro Church:

William Atwood	1800
Josiah Phillips	1801
John Moose	1802
Thomas L. Douglas and J. C. Ballew	1803
William Hubbard and George Dillard	1804
John Cox and Nathan Weldon	1805
John Gibbon and Richard Owen	1806
William Barnes and Charles Roundtree	1807
Edmund Henley and T. J. Brockwell	1808
Charles Roundtree and John Humphries	1809
Joel Arrington	1810
Edward Cannon and Erasmus Stinson	1811
Ethelbert Drake	1812
Joel Arrington and John Doyle	1813
Joel Arrington and Cyrus Christian	1814
Henry Robertson and Charles Moseley	1815
James Hanner and Abram Frail	1816
Samuel Garrard and James Smith	1817
John F. Wright and Archibald Robinson	1818
Samuel Hunter and Benjamin Stephens, Sup.	1819
Thomas Howard	1820
James Reid	1821
James Reid	1822
Thacker Muir	1823
Jesse Lee	1824
Rufus Wiley and Thomas Mann	1825
Thomas Mann and Jacob Hill	1826
Rufus Wiley	1827
W. N. Abington	1828
Richard Meriwether and Joshua Jaliff	1829

In 1830 Greensboro was a very small village, having in the year 1808 become by the act of the state and county authorities, the County seat of Guilford County. The Methodists and Presbyterians had for some time conducted alternately preaching and religious services in a building situated on Sycamore Street, at a point southeast of the present County Court House. During the pastorate of Rev. Peter Doub on the Guilford circuit, and through his energy and influence, it was determined to erect a Methodist Church building in this town.

A lot was purchased from D. C. and W. N. Mebane and a deed was made to Elisha Mendenhall, William Adams, Cornelius Winborne, John W. Harris, Elec. W. Ward, Jacob Pearson, Richard Shelton, Thomas Edwards and David Edwards, Trustees, and described as follows:

> Beginning at Dr. David Worth's corner, on the street running South from the Court House (now Jefferson Square); thence West 50 feet, joining D. C. and W. N. Mebane's lot; thence North 34 feet, joining the aforesaid lot; thence East 50 feet, joining the Southeast corner of the aforesaid lot; thence 34 feet to the place of beginning.

The witnesses were, Peter Adams and Peter Doub. In 1838 additional land to the South of the church lot was purchased and the witnesses were Moses Brock and S. S. Bryant.

Soon after the purchase of the original lot the building was commenced; the corner stone was laid by the Greensboro Lodge of Masons on the 14th day of August, 1830, and the building was completed the next year. Thus was erected the first house of worship by any denomination in Greensboro. There were at this time 64 members. This church building was approximately 30x50 feet, two stories in height, constructed of brick and had galleries at the front end and sides. It stood on the West side of South Elm Street at a point nearly opposite the present Odell Hardware building.

The erection of any house of worship is an important matter, but the founding of this church and the erection of its

first building in Greensboro were matters of more than ordinary importance, as this church fostered the establishment of a great college; founded and built other churches; has sent out strong men to preach the gospel; has sent men and women to foreign lands to preach and administer to the spiritual and physical needs of the people of those lands, and its men and women have been prominent and effective leaders in the cause of our Master. It is therefore meet and proper that the hero of that early day should have his meed of praise.

Rev. Peter Doub was born in Stokes County, March 12, 1796, his father being Rev. Johan Doub. The family became Methodists through the preaching and influence of the early Methodist pioneers. While his educational advantages were meager, yet his home training was wise and wholesome and he was well grounded in the scriptures. However, his indomitable energy overcame his early handicap of want of educational advantages and he became a scholar of high order and was the recipient of the honorary degree of doctor of divinity.

At the age of 21 he felt the call of the gospel ministry and he offered himself to the Methodist Church. His first appointment was to the Haw River circuit as a colleague of the venerable Christopher S. Moring. In the course of the year Mr. Moring told him the people objected to his preaching—not as to the matter nor as to the manner, but because his sermons were too short. He answered that he could not make them any longer without repeating what he had said. Moring replied: "You must read more, think more and pray more and then you can preach more." It is said the incident greatly discouraged Mr. Doub, but he evidently took Mr. Moring's advice, for in after years it is said he preached for two hours, and on one occasion when he replied to the book by Dr. Hawks on the reasons for leaving the Episcopal Church and joining the Roman Catholic Church, he preached for three hours and more.

He was greatly interested in education. Nearly simultaneous with the erection of the Methodist Church here, a school was opened for the education of young people in which he was

the leading spirit. He was one of a committee of three to petition the Virginia Conference in 1837 for a charter for Greensboro Female College. When success crowned their efforts he was chosen as one of the nine directors of that institution.

Besides being a man of outstanding influence in his church here and in the State, he was known to the members of the General Conference as a man of strength and wisdom. Rev. G. G. Smith, the biographer of Bishop James O. Andrew, says in this biography that Rev. Peter Doub's tract on baptism made Bishop E. M. Marvin a Methodist. He was often a member of the General Conference and was present in New York in 1844 when the Conference deposed Bishop Andrew, which caused the division of the Church. He cast his vote to sustain Bishop Andrew. He was a member of the General Conference held in Louisville, Ky., in 1845, after the division of the church, and the Methodist Episcopal Church, South, was his suggestion as a name which was accepted by the General Conference.

He departed this life at the home of his daughter, Mrs. C. G. Yates, in this city on August 24, 1869. His farewell message to his church is characteristic of the man: "Tell my brothers of the Conference that if I am alive I am fighting my way to the skies; if I am dead I am alive."

The first name mentioned as a member of the Board of Trustees in the deed for the lot for the new Methodist Church is Elisha Mendenhall. His will, which was witnessed by Judge Archibald D. Murphey, and evidently written by him, showed that he was a man of great wealth for that day. His wife, Susannah Mendenhall, was the chief beneficiary under this will. She in turn made a will which was of much benefit to this church and Greensboro Female College (now Greensboro College). In the ninth paragraph of her will she gave two thousand dollars for a College to be erected by the Methodist Church. In the tenth paragraph she gave one thousand dollars to furnish and make comfortable the Methodist Church building, the amount not used for said purpose to be added to the fund in the aid of the College. In the

residuary clause of her will she directed that the remainder of her estate be divided in three parts and that one part be used in the erection of the proposed Methodist College, the erection of which to begin within five years. At the "Centennial of Methodism in North Carolina," Dr. Turner M. Jones, President of Greensboro Female College, making an address, during this meeting upon the College, explained that nearly all the College records had been destroyed by disastrous fires, and he, therefore, was not able to furnish much valuable data. He spoke, however, of $4,000.00 having been left the College in the will of Susan Mendenhall. This sum was the nucleus from which the College was started. Soon a large tract of land was purchased to the west of the town, costing approximately $3,500.00. Forty acres were reserved for the use of the College and the balance was to be disposed of in lots. Very soon enough lots were sold to nearly pay the amount of the purchase price of the original tract. So, it can be safely stated that this Church was instrumental in the founding of this great College of which this city and the State at large are justly proud.

This Church remained as a part of Guilford circuit until 1834, and was served as follows: 1831, John H. Watson and W. W. Albea, helper; 1832-3, Joshua Bethel. In 1834 Greensboro was made a station and Samuel Bryant was made pastor. R. O. Burton was pastor in 1835 and B. B. Miles in 1836.

Rev. Robert O. Burton, who was pastor in 1835, remained in the active Methodist ministry until the meeting of the Annual Conference in this place in 1883, when he was superannuated against his will and he fought every inch of ground to prevent it. He was a great preacher and had been of great service to his Church and State. He was educated at the West Point Military Academy, and after answering the call to preach, he still retained some of the strict military discipline he learned at the Academy. This story is told of him: He was preaching in a country church and while engaged in his discourse, a long, lanky fellow wearing a pair of shoes with soles pegged on, proceeded up the church aisle toward the pulpit, the fellow's shoes crying vocally. As he neared the

pulpit, Mr. Burton shouted: "Sit down. Sit down, shoes and all." It is related that the man obeyed orders and sat down in the aisle.

At the General Conference held in Petersburg, Va., in 1837, the North Carolina Conference was formed and the first session of that Conference was held here on January 31, 1838, with Bishop T. A. Morris presiding. Is it not a striking coincidence that it was here that the first session of the North Carolina Conference was held and that it was also here in 1889 that the Conference was divided into the North Carolina and the Western North Carolina Conferences?

The last pastor to serve Greensboro under the jurisdiction of the Virginia Conference was James Purvis and the following served from 1838 to the present time:

Thomas S. Campbell	1838
William Closs	1839
Addison Lea	1840
Ira T. Wyche	1841-1842
Benjamin M. Williams	1843
S. S. Bryant	1844-1845
Joel W. Tucker	1846
Peter Doub and Joseph Martin	1847
Samuel M. Frost	1848
A. S. Andrews	1849
James P. Stimpson	1850
James Jamieson and S. D. Bumpass, Sup.	1851
N. H. D. Wilson	1852-1853
W. H. Bobbitt	1854-1855
Numa F. Reid and Joshua Bethel, Sup.	1856
L. S. Burkehead	1857-1858
L. L. Hendren	1859-1860
H. T. Hudson	1861-1862
Joel W. Tucker	1863-1864
William Barringer	1865-1868
A. W. Mangum	1869
Jesse A. Cunninggim	1870-1873
W. H. Bobbitt	1874
S. D. Adams	1875-1877

D. R. Bruton & J. C. Thomas, Sup. in 1879	1878-1880
L. W. Crawford	1880-1884
J. E. Mann	1884-1888
L. W. Crawford	1888-1890
S. H. Hilliard	1890-1894
J. H. Weaver	1894-1898
J. C. Rowe	1898-1900
S. B. Turrentine	1900-1904
G. H. Detwiler	1904-1908
E. K. McLarty	1908-1912
C. W. Byrd	1912-1916
E. L. Bain	1916-1920
J. H. Barnhardt	1920-1924
J. F. Kirk	1924-1926
L. D. Thompson	1926-1929
H. Grady Hardin	1929

The following have served as Presiding Elders:

Moses Brock	1838-1840
S. S. Bryant	1841-1843
James Goodman	1844-1845
Sidney Bumpass	1846-1848
William Carter	1849
James Jamieson	1850
William Barringer	1851-1854
N. H. D. Wilson	1855-1858
Numa F. Reid	1859-1862
Peter Doub	1863-1864
R. S. Moran	1865
Numa F. Reid	1866-1869
W. H. Bobbitt	1870-1871
Numa F. Reid	1872
N. H. D. Wilson	1873-1875
M. L. Wood	1876-1878
W. H. Bobbitt	1879-1882
R. O. Burton	1883
Jesse A. Cunninggim	1884-1887
S. D. Adams	1888-1889

J. R. Brooks	1890-1893
James H. Weaver	1893-1894
P. J. Carraway	1894-1898
F. H. Wood	1898-1900
J. R. Scroggs	1900-1904
S. B. Turrentine	1904-1908
W. R. Ware	1908-1912
G. T. Rowe	1912-1914
J. H. Weaver	1914-1916
J. H. Barnhardt	1916-1920
A. W. Plyler	1920-1921
W. F. Womble	1921-1925
J. B. Craven	1925-1929
W. A. Newell	1929

That the growth of the membership of the church was in keeping with the growth of the town is attested by the fact that it was necessary in a little over twenty years to erect a larger and better church building on Main, now West Market Street. In 1849 a lot, which was situated on the North side of Main, now West Market Street, between the residence of C. H. McKnight and the Masonic Temple, which was then the Porter lot, was purchased from Greensboro Female College at the price of $400.00, and in 1851 a church building was erected thereon. This second building was so constructed and the first floor so elevated that the basement could be used for meetings and for the smaller Sunday School children, as well as for the heating plant. The church was piped for gas lighting and was so lighted until after the war, when the town gas plant ceased to function. The main auditorium was a comfortable room with galleries on the front end and each side. This building continued to supply the wants of the congregation until the first pastorate of Rev. L. W. Crawford, when the building was remodeled and an addition was made to the northern end, which took care of the pulpit and altar as well as the organ and the choir.

Some writer has said that the cause for building on West Market Street was that the church might be near the College. While this statement may be true to a certain extent, yet there

were more potent reasons: 1. Main, now West Market Street, was the business street of the town. 2. The College trustees having sold a number of lots of the original purchase to Methodists, and they having built upon the same, it made quite a colony of Methodists in this end of the town and this must have been one of the moving causes. To illustrate: Rev. Peter Doub lived on Mendenhall Street, just South of the College campus, Rev. S. D. Bumpass lived on the West side

Centenary Church

of Mendenhall Street where his granddaughters, the Troys, now live, Rev. N. H. D. Wilson lived at the corner of West Market and Mendenhall Streets, Rev. William Barringer lived where the Balsleys now live on North Mendenhall Street. This section was denominated "Piety Hill." Peter Adams, the son of William Adams, both of whom were instrumental in financing the building of the first church and who were prosperous manufacturers of high hats, known as "stove pipe"

or "beaver hats," lived on West Market Street in a home which has since been remodeled and is the present Justice home. Peter Adams' son-in-law lived in the building just East of the Adams home, now owned by Mrs. S. L. Alderman. The members at this time numbered 192.

The following excerpt from the minutes of the Greensboro Quarterly Conference of December 2, 1837, is a striking lesson in laconics to the present day Presiding Elder:

"On motion, Thomas Rice was appointed secretary.
Question 1. Are there any complaints?
Answer. None.
Question 2. Are there any appeals?
Answer. None.

M. BROCK, Presiding Elder,
THOMAS RICE, Secretary."

It may be that some one reading this may possibly think that from the shortness of the minutes the members of the Conference were indifferent to the actions of its members. Not so. An infraction of the church rules or an act of impiety, or neglect of duty were promptly attended to and the member was publicly corrected. Note the following:

"Record of trial in 1835, Greensboro: ——————was charged with having gone to the circus. He appeared before the society, was found guilty, and, having manifested no disposition to amend, was expelled from the church."

"——————was charged with having gone to the circus. He appeared before the society, confessed his crime and promised amendment. He was put back on trial for six months."

(It does seem that our forefathers were weak on the circus.)

There was a trial of a member for habitual neglect of duty, and as he did not appear before the committee, the record says: "He was therefore expelled and read out before the class."

The expulsion of a person was not recorded "resigned" or "withdrawn," but the fact that he or she was expelled was plainly stated, and very often the crime with which they had been charged was put down.

These notations are placed after the names of different individuals: "Backslidden;" another: "Fallen;" another: "Beware;" another: "Danced and went to the Episcopal Church;" and another: "Try and save him." These notations are after some others: "Died triumphantly;" another: "Lived well and died."

These men seemed austere fellows and we are disposed to laugh at them and their ways, but had we been in their places with our liberal ideas and ways, would we have been able to accomplish what they did?

There are records which show that the church in Greensboro for years made use of the old Methodist custom of allowing a certain amount for the minister, a like allowance for his wife and a stated sum for traveling and table expenses. Thus for example, the following record for 1854 is found, which is a statement for the "allowance" made for the pastor's family and for quarterage and traveling expenses for the Presiding Elder:

To traveling expenses	$ 40.00
Quarterage for self	100.00
Quarterage for wife	100.00
Table expenses	260.48
Hire for his girl, Ann	50.00
Hire for his girl, Malinda	16.66
Rent for house	78.00
Total	$645.14

The following is the Presiding Elder's account:

Quarterage	$ 60.00
Traveling expenses	2.00

The early circuit rider had no pipe organ nor surpliced choir with trained voices to make delightful harmony. In announcing the hymn, as there were no hymn books save the one he had, he would read the first two lines of a stanza, then pitch or hoist the tune and sing the two lines, the congregation joining in. Then the last two lines of the stanza were read and sung by the preacher and the congregation joining in. This was repeated until the whole hymn was sung. Sometimes

the pitch or hoist of the tune would be disastrous, so the old circuit rider would stick to the old familiar tunes and hymns —such as:

"Amazing grace, how sweet the sound,
That saved a wretch like me,"
or—
"Alas, and did my Saviour bleed
And did my Sovereign die."
or—
"Come, humble sinner, in whose heart
A thousand thoughts revolve."

The list of pastors and presiding elders who have served this church embrace some of the best known pulpit orators and best beloved North Carolina preachers. Some of them were appointed to this charge, filled the appointment with fidelity and ability and passed on to other fields, while others made their homes here and became more identified as a part of this church than the others.

Of the latter class was Rev. N. H. D. Wilson, a native of this county, who continued to reside here, although he served many other charges in the State as pastor and Presiding Elder. He was many times a member of the General Conference and was voted for a Bishop of his church, and lacked only a few votes of being elected. He was a man of splendid endowment and of eminent ability, devoted to the service of his Master and well fitted for the high office of Bishop. His son, Rev. N. H. D. Wilson, is an honored member of the North Carolina Conference, where for a number of years he has followed in the footsteps of his distinguished father, preaching the gospel.

Mrs. Mary J. Wilson, the wife of Rev. N. H. D. Wilson, Sr., like her husband, was an outstanding member of this church, and upon the organization of the North Carolina Woman's Foreign Missionary Society she became one of the leaders of that organization. Both were an inspiration and blessing to this church.

Rev. Numa F. Reid, son of Rev. James Reid, who was on

Guilford circuit in 1821, and father of Rev. F. L. Reid, served this church several times as Presiding Elder and pastor. He was recognized as one of the State's greatest pulpit orators, and although his death occurred at an early age in his career, he left a great impression upon the people. His sermons and addresses were published in book form by his sons, James W. and F. L. Reid.

Rev. Jesse A. Cunninggim and his wife, Mrs. Lucy A. Cunninggim, had much to do with the spiritual and material progress of this church. Though, after serving here as pastor and Presiding Elder he went to other work, he and his wife considered this their home. Their work still abides here.

An important incident in the history of this church was the coming to it of Rev. S. D. Bumpass and his wife, Frances Webb Bumpass. He was the Presiding Elder in 1846-1848, and was appointed as supernumerary in 1851 with James Jamieson as pastor of the church. In addition to his work as minister, he commenced the publication of a religious newspaper called "The Weekly Message." While attending the Annual Conference in Salisbury in 1851, he was called from his labor here to his reward. In "The Founders and Builders of Greensboro," Mrs. Lucy H. Robertson beautifully writes of Frances Webb Bumpass:

> "Crushed as was the heart of the wife 'neath the heavy blow, the child of God turned to her Heavenly Father as her refuge in the time of trouble, and relying on His sustaining grace, she returned to her home now darkened by the shadow of her great sorrow, taking up bravely the duties required at her hands in the care and training of her children, all of whom under her tender care and ministration of love grew to noble Christian manhood and womanhood and 'rose up to call her blessed.'"

"Among the tasks which seemed providentially placed in her hands and which she regarded as a sacred trust was the continuance of the publication of a religious newspaper which Mr. Bumpass had begun to publish a short time before his death under the title of 'The Weekly Message.' With some

trepidation at entering upon a kind of work so unusual for woman in those days, she nevertheless complied with the known wish of her husband and took up the torch that had passed from his hand, trusting thereby to bring more of light and heart-warmth into a world that has never too much of either. In this spirit prompted by a desire for service and usefulness, she undertook this 'labor of love,' continuing it for twenty years, receiving from many sources assurance of the good she was doing with her pen. Mrs. Bumpass discontinued in 1872 'The Weekly Message,' which she had issued through so many years from her home, the printing and all mechanical details having been carried on under her supervision by young women trained and directed by her. This was no light task, but well and faithfully performed by this devoted woman, who never failed to answer the call of duty or an opportunity to do good. The last years of her consecrated life were, if possible, enriched still further by an enlarged sphere of activity opened up to her through the Woman's Foreign Missionary Society, which was inaugurated by the General Conference of the Southern Methodist church in May, 1878. Mrs. Bumpass was the first corresponding secretary of the North Carolina Woman's Foreign Missionary Society and through this office she became a member of the Woman's Board of Missions. She filled this position most faithfully and acceptably until 1890, when on account of the division of the Conference she was elected to the same office in the Woman's Foreign Missionary Society of the Western North Carolina Conference. This relation to the woman's work of her beloved church she held with earnestness and zealous devotion until she 'fell on sleep' May 8, 1898.''

Although Rev. Peter Doub and Dr. C. F. Deems, of this church, were life members in 1856 of the Missionary Society organized by the General Conference, there was little done by individual churches until 1879. However, in 1870, the first Children's Society of this Church was organized by Mrs. F. W. Bumpass under the name of the ''Busy Bees,'' later changed to the ''Willing Workers'' and in 1887 uniting with the ''Bright Jewels,'' by the North Carolina Conference.

The beginning of the Woman's Foreign Missionary Society was an epoch making event in the history of this Church.

During the pastorate of the Rev. D. R. Bruton, he called a meeting of the women of the Church to be held at the parsonage on the 23rd day of February, 1879, for the purpose of organizing a Woman's Foreign Missionary Society, to be an auxiliary of the North Carolina Conference Society. Such organization had been authorized by the General Conference in May, 1878. To their pastor's call the women of the church responded in a manner in keeping with the honorable history made by this Society. There were 57 Charter members, whose names appear on record, with the following officers appointed, pro tem.:

Miss Amanda V. Lee ..... President
Mrs. J. M. Winstead ..... First Vice-President
Mrs. Rebecca Tyler ..... Second Vice-President
Mrs. Mary E. Owen ..... Third Vice-President
Mrs. W. B. Farrar ..... Fourth Vice-President
Mrs. J. A. Odell ..... Fifth Vice-President
Mrs. B. E. Sergeant ..... Sixth Vice-President
Mrs. W. H. Hill ..... Seventh Vice-President
Mrs. A A. Anderson ..... Eighth Vice-President
Miss Eugenia H. Bumpass ..... Recording Secretary
Mrs. D. R. Bruton ..... Corresponding Secretary
Mrs. L. W. Andrews ..... Treasurer

Members Enrolled

Miss DeLavolette Alderman
Mrs. A. A. Anderson
Mrs. Wm. H. Bobbitt
Mrs. M. E. Bryant
Miss Ella Bruton
Mrs. S. W. Dilworth
Mrs. T. H. Edwards
Mrs. W. B. Farrar
Miss Ada Glascock
Mrs. Wm. H. Hill
Mrs. George H. Gregory
Mrs. Matt Hughes
Mrs. Alex Jones
Mrs. Lizzie Lentz
Miss Mary E. Owen
Mrs. C. M. Parks
Miss Maude Alford
Mrs. L. W. Andrews
Mrs. A. Brockman
Mrs. F. W. Bumpass
Miss E. H. Bumpass
Mrs. Silas Dodson

Mrs. Wm. K. Eldridge
Miss Annie Forbis
Miss Kate H. Gregory
Mrs. Levi Houston
Mrs. Robert Glenn
Mrs. L. B. Julian
Mrs. George Kistler
Mrs. J. A. Odell
Mrs. James Pearce
Mrs. Lucy H. Robertson
Mrs. George Alley
Miss Maude Brent
Mrs. D. R. Bruton
Miss Sallie Brent
Mrs. S. E. Causey
Miss Bessie R. Easley
Mrs. Wm. Edwards
Mrs. Oliver Farmer
Miss Sue Gregory
Miss Maggie Houston
Mrs. T. Ham
Mrs. T. Jacobs
Miss Amanda V. Lee
Mrs. C. W. Ogburn
Mrs. Robert E. Potts
Mrs. Lou Ross
Mrs. B. E. Sergeant
Mrs. A. M. Sherwood
Mrs. Preston B. Troy
Miss Clara Sergeant
Miss Bettie Staples
Mrs. Rebecca Tyler
Mrs. Mary B. Steele
Mrs. George Terrell
Mrs. N. H. D. Wilson

Of these 57 members the following are living:

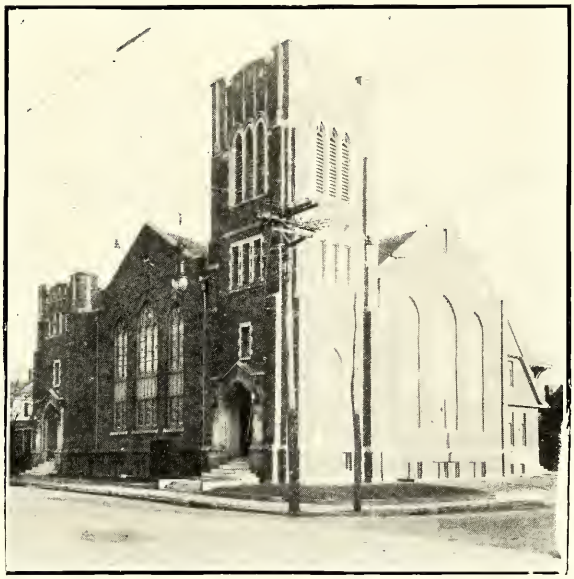
Mrs. C. H. Ireland
Mrs. Maude Alford Carpenter
Mrs. Kate Glenn
Miss Sue Gregory
Mrs. Margaret Ellerson
Mrs. W. R. Odell
Mrs. G. W. Whitsett

Mrs. F. W. Bumpass was appointed a delegate to the meeting of the executive association of the Woman's Foreign Missionary Society in Louisville, Ky., May 16, 1879, and the Society paid her expenses which amounted to $10.85.

The first public meeting of the auxiliary was held the fourth Sunday in September, 1879, and at that time Mr. James W. Reid of Wentworth delivered the address.

On November 6, 1879, Mrs. Fannie Ogburn Andrews contributed the sum of $50.00 as a memorial to a friend, Mrs. Ellen Morphis Wood, who was a student and teacher at Greensboro Female College, and who sailed in 1859 as a missionary to China. This amount was supplemented by $40.00 paid by the Society to be used in educating a Chinese girl who was to bear the name of Ellen Morphis Wood. A

few weeks later the Society, inspired by this generosity, assumed the responsibility of the education of a Chinese girl to be named Frances W. Bumpass, in honor of one of the oldest and best-loved members of the auxiliary. The necessary amount, $90.00, was subscribed. In 1887 Mrs. Bumpass was made the first life member of the society by payment of $20.00 from the Society treasury.



College Place Church

Mrs. F. W. Bumpass, Mrs. L. W. Crawford, Mrs. Lucy H. Robertson, Mrs. N. H. D. Wilson, Mrs. J. A. Cunninggim, members of the auxiliary, were members of the Woman's Foreign Board, while Mrs. F. H. E. Ross, another member, held the position of treasurer of the W. M. Council for more than a decade.

Perhaps there is not another Society in the Conference that has furnished more Conference officers than has the West Market Street Auxiliary. In looking over the records we find

that Mrs. F. W. Bumpass, Mrs. N. H. D. Wilson, Mrs. Lucy H. Robertson, Mrs. J. A. Cunninggim, Mrs. F. H. E. Ross, were among the earlier officers before the organization of the Western North Carolina Conference, Woman's Foreign Missionary Society, and serving in the capacity of Conference officers and District Secretaries since 1890 are Mrs. Lucy H. Robertson, for thirty-six years President of the Conference; Mrs. F. W. Bumpass, Corresponding Secretary for eight years; Mrs. L. W. Crawford, Mrs. Bumpass' successor, for fourteen years as Corresponding Secretary; Miss Eugenia Bumpass, Treasurer for one year; Mrs. F. H. E. Ross, Superintendent of Publication (one year); Mrs. R. R. Alley, Second Vice-President (two years); Mrs. L. H. Martin, Second Vice-President (two years); Mrs. G. W. Whitsett, Recording Secretary (six years); Mrs. S. H. Isler, Superintendent of Literature and Publicity (since 1923) and possibly others. During the thirty-seven years District Secretaries have been chosen from this church as follows:

Mrs. J. H. Weaver, Mrs. R. P. Troy, Mrs. R. R. Alley, Mrs. Blanche Carr Sterne, Miss Pearl Wyche, Mrs. A. E. Fordham, Mrs. B. N. Mann, Mrs. S. V. Dawson, Mrs. A. L. Thompson.

For years Miss Helen Richardson was the adopted missionary of the Society to China. Since her death the Helen Richardson Fund has gone to the support of other missionaries in the foreign field. In 1885 two scholarships were taken out in the Laura Haygood School. At the present time the record shows that the Society is responsible for the support of Miss Ola Callahan, missionary to Mexico; Nancy Hood Bible woman in Korea supported by Mrs. C. H. Ireland; Frances Bumpass Bible woman in Korea supported by Mrs. S. H. Isler in memory of her mother, Mrs. Eugenia C. Watlington; Bible woman in Japan supported by Mrs. A. W. Plyler, besides a scholarship each at Scarritt College and Brevard Institute.

The Woman's Home Missionary Society was organized by Mrs. F. H. E. Ross and held its first meeting May 19, 1903. There were 49 Charter members. Mrs. Ross was the moving

spirit of this organization in the beginning of the Home Mission work.

The union of the two Societies was consummated in accordance with the action of the General Conference in the year 1910 and the Woman's Missionary Society, as we now know it, was begun. It might be of interest to note that the total amount raised last year for all purposes by the Society was $5,430.68.

The Margaret Foster Missionary Society was organized in 1888 under the name of **The Ladies' Missionary Society of West Market Street Church,** through the aid and influence of Mrs. F. W. Bumpass and Mrs. Lucy A. Cunninggim, with the following charter members:

Miss Rose Andrews
Miss Rhusie Wilson
Miss Ella Sergeant
Miss Emma Mann
Miss Allie Blosser
Miss Myra Alderman
Miss Alice Jones
Miss Manna Alderman
Miss Mary Trotter
Miss Addie Andrews
Miss Mary Gregory
Miss Maie Small
Miss Belle Carter
Miss May Alderman
Miss Pattie C. Ball
Miss Hennie Ireland
Miss Belle Hutton

The stated purpose of this organization was to get the young life of the church to aid the women and children in sending the gospel to those in foreign lands, to those on our borders and among the Indians in this country.

No special work was attempted until Mrs. J. H. Weaver, in 1898, came before the society with some definite work, to wit: The paying of $40.00 per year for six years for the purpose of educating a girl in one of the church schools in Mexico. This proposition was gladly accepted, and Isabel Medina completed her education and became a Bible teacher among her people.

At this juncture Mrs. L. W. Crawford asked the society to pledge $100.00 toward the support of Miss Margaret Foster, who was then in the Woman's Medical College at Philadelphia, Pa., preparing for her work in China, which the society

promptly agreed to do. In 1905 Miss Margaret Foster visited the Society and the members were so impressed with her that they wanted to assume all the expenses of her training and claim her as their representative in foreign fields.

After her visit here she returned to her home in Mississippi and was stricken with fever which proved fatal. Upon her death, the society as a beautiful tribute to her memory, changed its name to that of Margaret Foster Missionary Society and decided to establish a memorial fund with which to keep some missionary in her stead in the foreign field.

For seven successive weeks the members met to pray that one of its members might be called to succeed Margaret Foster. This prayer was answered in the person of Miss Nina Troy, the granddaughter of Mrs. F. W. Bumpass, Mother of Missions in the West Market Street Church. She sailed for Huchow, China, September 14, 1912, and is still at work in the foreign field.

Another of the members of this Society to go to the Orient was Miss Annice Siler, who went to the Hiroshima Girls School, at Hiroshima, Japan, under the appointment of the Board of Missions. Another of its members, Mrs. Blanche Carr Sterne, was trained at Scarritt College, with the hope of going to Korea. The lack of a physician's certificate prevented her from carrying out her plans, but she is now filling a great need as a welfare worker in Guilford County. Still another of its members, Miss Ola Callahan, attended Scarritt College and is now serving as a missionary in Mexico, being supported by the Woman's Missionary Society of this church.

This society has gone on record as expressing its love and gratitude to Mrs. F. W. Bumpass, Mrs. Lucy Cunninggim and Mrs. J. H. Weaver, for their loving guidance in its beginning; and to Mrs. L. W. Crawford, Mrs. Lucy H. Robertson and Mrs. Reuben Alley for their continued help, sympathy and inspiration in later years. The Society continues to prosper and to carry on an effective work, the total amount raised last year for all purposes being $1,950.54.

During this present year, Mrs. Lucy H. Robertson, one of our choicest spirits and one of the outstanding leaders of

Methodism in North Carolina, passed away. For more than fifty years she had given splendid qualities of mind and heart as teacher, President of a College, leader in the Missionary Movement, and other church activities. She was a woman of deep Christian character, and coupled with it such fine elements of culture and refinement that she was universally loved and respected. Her public addresses at Conferences and other gatherings were models of grace and good sense. She lived long and well, and her memory is cherished by many who knew her and loved her as a noble Christian woman.

Following this sketch of the history of the woman's work, all of which was largely indebted to the coming of Mrs. F. W. Bumpass in 1851, we turn back now to pick up the historical thread.

The membership of this church from 1851 till 1887 showed a gradual increase, but the war came on with its devastations, and of course, the work was interfered with. In 1866 there appears for the first time that there are no colored members of the church. This is to be accounted for by the fact that they were freed and desired to attend a church of their own.

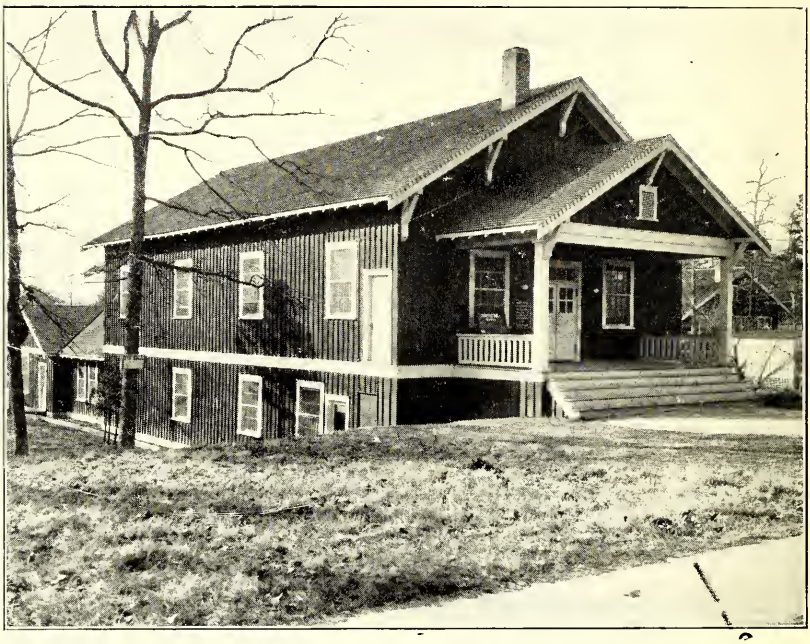
In the early history of Methodism the lay members of the church did not appear to a great extent in the work of the church, but since 1868, the activities of the lay members have increased in a very large measure, and at this time they have assumed a very large part of the work. In the Sunday school and in the home and foreign missionary work they are covering much ground and have extended the Christian religion in many fields.

In this church, within the memory of many members now living, there were men who did a noble part in the work of the church, among such are:

Professor W. F. Alderman, W. H. Hill, J. A. Odell, H. N. Snow, J. M. Winstead, L. W. Andrews, Dr. H. M. Alford, Mebane Lamb, W. E. Coffin, E. Poole, H. B. Tatum, J. H. Sparger, G. W. Whitsett, T. M. Pickard, G. W. Alley, G. T. Glascock, John Lewis, J. W. Landreth, William Love, James W. Albright, J. P. Buchanan, E. J. Stafford and others, who have gone to their reward. There are many men and women in

this church who have done and are doing great things for the church in the forward movement for making this world better and for the salvation of the people, but their names are not given here because they are living.

During the pastorate of Rev. L. W. Crawford the old church was enlarged and a lot purchased in anticipation of building a church in South Greensboro. In 1887 a church was erected in that section known as Centenary Church, the lot



Park Place Church

having been donated by Rev. L. W. Crawford, Rev. Jesse A. Cunninggim and William Love. Forty members from this church formed that church. The building then erected soon became too small for the congregation and the present handsome church was erected at the corner of Asheboro and Arlington Streets.

During the pastorate of Rev. S. H. Hilliard, in the spring of 1892, it was decided on April 17, at the second Quarterly

Conference, to build the present church. The lot was purchased from the Caldwell heirs and J. S. Jones at the price of $6,000.

In the beginning of that building program, Mr. Hilliard preached a great sermon on the text, "Except the Lord build the house, they labor in vain who build it." The members went to the task determined to carry out the spirit of that message, seeking the Lord's guidance in every detail. And surely the Lord was in it all! The following building committee was appointed:

J. A. Odell, C. H. Ireland, C. H. Dorsett, O. F. Pearce, G. W. Whitsett, B. H. Merrimon, S. L. Alderman, Samuel Brown, H. W. Cobb, H. M. Alford, G. W. Alley, W. G. Balsley, H. L. Scott, W. H. Hill, J. M. Winstead, C. M. Hackett. The committee employed as architect, S. W. Foulk.

The church was not built by contract, but the committee secured J. M. Wolf as superintendent and J. L. Wimmingham as building foreman, and the work was done by day labor. This supplied employment to a large number of people, and it was to them a God-given blessing because it was a time of great financial depression and practically no building was going on. Ground was broken June 26, and the first brick was laid July 5, 1892. The bricks were made by D. N. Kirkpatrick. It is worthy of notice that the handsome interior wood-work was done by the Cape Fear Manufacturing Company under the supervision of Brother John T. Hunt, who still lives in our midst, and who has long been one of our faithful stewards. The building was completed during the pastorate of Rev. J. H. Weaver, at a cost of approximately $52,000.00. The beautiful memorial windows are not included in this sum as they were donations.

It may be of interest to note that the first contribution to the building of the present church was made in gold by S. A. Kerr, an Elder in the First Presbyterian Church, who married a granddaughter of Rev. Peter Doub.

All the indebtedness on the church was paid, and the building was dedicated on Easter Sunday, in 1901, Bishop J. C. Granberry preaching the dedicatory sermon. This was during the pastorate of Dr. S. B. Turrentine. During this

same pastorate the pipe organ was bought and installed, and the lot north of the church, extending to Gaston Street, was purchased. A portion of this lot was later sold for the erection of the public library, which building still stands. In 1910 during the pastorate of Dr. E. K. McLarty, the Sunday school building adjoining the present church building on the north was erected, costing approximately $30,000.00.

In addition to Centenary Church, which has already been mentioned, the following churches were fostered by this church and may be called its children: Proximity Church, Spring Garden Church (now College Place), Carraway Memorial Church, Park Place Church, and Bethel Church.

Rev. P. J. Carraway, who was Presiding Elder of this district and who had served many charges in this state, continued in the service of his Master until after he had passed his eighty-third year of age, and preached at the church which was named "Carraway Memorial Church" in his memory, to within ten days of his death. This was as he had wished—that he "die in the harness." He died on July 17, 1907, in the hope of a glorious hereafter.

To Rev. L. W. Crawford and his wife the Methodists here are much indebted for their splendid work. The records show that it was during the pastorate of Rev. Mr. Crawford that the West Market Street Church was enlarged. In company with Rev. Jesse Cunninggim and William Love he bought and donated a lot for the erection of the first Centenary Church. It was through his and his wife's interest that Spring Garden (now College Place) was organized and the first church building was erected. It was through Dr. Crawford's and Rev. G. T. Rowe's efforts with the aid of some of the West Market members that Proximity Church was organized. Dr. Crawford is entitled to be called a church builder.

Rev. J. H. Weaver, who was pastor of this church when it was completed, and who had served as Presiding Elder of the District, was returned to the District as Presiding Elder in 1914. During his service here as Presiding Elder, on Wednesday evening the 21st day of February, 1917, he was called to be with Him whom he had served for so many years. His call

was sudden, as he was returning home after having taken part in the Wednesday evening prayer service, but he was ready. He was truly a servant of the Lord.

One hundred years ago this Church began its existence with sixty-four members. Today it has nineteen hundred and twenty-two members. It has a large Sunday School, conducted by a corps of intelligent and trained officers and teachers. As missionaries, it has three representatives in Korea, one in Brazil, two in Japan, one in China, and one in Mexico. It has aided in the founding of a College and the founding of five churches. The building stands on the lot adjoining the lot on which Rev. William D. Paisley, the founder of the First Presbyterian Church lived, and his descendants after him for more than one hundred years. It was he who, alternating with Rev. Peter Doub, preached in the building on Sycamore Street before the erection of the Methodist or the Presbyterian Church buildings. This church building is situated most advantageously for service and is convenient for those attending Church from the business section of the city as well as the public at large. It is admirably planned and constructed and the acoustics are so perfect that it is a pleasure for a speaker to address a congregation and a great comfort to the hearers.

In looking back over the one hundred years through which this Church organization has passed, with its wonderful growth in this city, and its influence in the state and nation, we would return thanks to God for giving us the noble men and women who have builded so wisely and well for us, and we would take fresh courage and carry on more effectively for the redemption of the world, to which task our forefathers dedicated their lives.

"Faith of our fathers! Holy faith!
We will be true to thee till death!"

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